

مسيرة شعر



Coveting family righteousness

by Shaykh Khalid Batarafi



الحرص على صالح الأهل

Coveting Family Righteousness

Shaykh Khālid bn ‘Umar Bātarafī
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises belong to Allāh, and may His Peace and Blessings be upon His final Prophet and Messenger

Introduction

The family is the most important unit of the society as it forms the basis upon which communities are built. Thus societal reform cannot be achieved without reforming the households that make up the community.

It is for this reason that Islām accords great importance to the act of teaching one's family the religion and instructing them in regards to their obligations, issues of morality and good etiquette, as well as in matters related to *Halāl* and *Harām*. Allāh ﷺ says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوَا أَنفُسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُوْنَ اللَّهَ مَا أَمْرَهُمْ وَيَفْعَلُونَ مَا يُؤْمِرُونَ﴾

O you who believe! Protect yourselves and your families against a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allāh, but do that which they are commanded.¹

¹ *Sūrah Tahrīm* (66):6

The Prophet ﷺ also said,

أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ
رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ
عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ

“Each of you is a Shepherd and will be questioned about his flock. The ruler who has authority over people is a shepherd and will be asked about them, a man is a shepherd of his family and will be questioned about them. A woman is shepherd of her husband's home and children, and she will be asked about them.”²

Those working in the field of *Da'wah* and *Jihād* are expected to be the first from among the believers to adhere to this divine guidance, as their role is to reform societies by calling the people to the *Dīn* of Allāh تعالى and establishing His Law in the land. Thus their speech and mode of conduct, as well as the lifestyle of their families, are supposed to reflect that to which they invite others and for which they wage they sacrifice their wealth and their lives.

Additionally, by fulfilling this religious duty the Muslim prepares the future generation of ‘Ulamā’ and *Mujāhidīn* who will continue to wage war against the enemies of truth and justice:

﴿ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

“...until there is no more Fitnah, and the religion is all for Allāh alone.”³

² *Ṣaḥīḥ Al-Bukhārī* (2554) and *Ṣaḥīḥ Muslim* (1829)

³ *Sūrah Al-Anfāl* (8):39

This small treatise is a translation of a speech delivered by the *Mujāhid* Shaykh Khālid bn ‘Umar Bātarafī entitled ‘Coveting Family Righteousness’. We chose to translate this speech due to it being a concise, beneficial reminder coming from a contemporary scholar who is active in the field of *Jihād*. Our work in relation to this treatise consists of the following:

- Translating the Shaykh’s speech from the Arabic language into English
- Editing the speech, with a view to maintaining grammatical correctness according to the English language, as well as omitting repetition and removing statements considered to be redundant.
- Providing references for all religious texts quoted by the Shaykh
- Providing explanatory footnotes, either expanding upon points raised by the Shaykh or clarifying statements that may have required further explanation

We pray that Allāh ﷺ accepts and blesses this humble effort and allows it to benefit His believing slaves. May He reward the Shaykh for his efforts and sacrifices for the Cause of Allāh and elevate his status in the hereafter. We seek His forgiveness for our mistakes and implore Him for His Mercy. Our final prayer is “all praise belongs to Allāh, the Lord of all that exists”.

Translated by *Distance of a Month's Journey Publications*



Shaykh Khālid bn ‘Umar Bātarafī (May Allāh preserve him)

Shaykh Khālid bn ‘Umar Bātarafī says,

In the Name of Allāh, the Beneficent the Merciful. All praise belongs to Allāh the Lord of all that exists, and blessings and peace be upon the Messenger of Allāh, his household and all of his companions.

As for that which follows:

In this *Halaqah* we shall speak on another aspect of the story of Ismā’īl عليه السلام that is another quality with which Allāh has described His Prophet Ismā’īl عليه السلام, when Allāh عز وجله said,

﴿وَإِذْ كُرِّرَ فِي الْكِتَابِ إِسْمَاعِيلُ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا
نَّبِيًّا ۝ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾

And mention in the Book, Ismā’īl. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he would enjoin on his family and his people the Salāh and the Zakāh, and his Lord was pleased with him.⁴

So, he used to order his family to pray and to give the Zakāh. Therefore, this great Prophet was anxious over his family specifically, as well as over the *Ummah* in general.⁵ Hence, whenever man acquires some knowledge, knows an Islamic ruling, or is acquainted with what Allāh and His Messenger have

⁴ *Sūrah Maryam* (19):54-55

⁵ From among the characteristics of the Messengers is that they desire nothing but good for mankind and are sadden by their rejection of the means to salvation with which they were sent. For instance, Allāh عز وجله said to His Prophet, “*Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.*” [*Sūrah Al-Kahf* (18):6]

prohibited, he must teach it to his family.⁶ Equally, Allāh ﷺ commanded His Prophet ﷺ saying to him,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطِبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلْتَّنَّقُوْيِ﴾

And enjoin Ṣalāh on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwā.⁷

So, this is the Prophet of Allāh ﷺ, if it weren't for this important issue, educating the family and making them understand, especially the great acts of 'Ibādah⁸ and the pillars of Islām, like the *Salāh*, the *Zakāh*, fasting, and *Hajj*, besides other acts of 'Ibādah. If it were not for the importance of this issue Allāh ﷺ would not have encouraged His Prophet to perform it. It is for this reason that after that Allāh ﷺ also said to the believers,

⁶ The believer's family has more right to him than those who are not related to him, hence Allāh ﷺ said to His Messenger ﷺ, “**And warn your tribe of near kindred.**” [Sūrah Ash-Shu’arā (26):214] The mother of the believers ‘Ā’ishah bint Abī Bakr ﷺ narrated that when this āyah was revealed the Messenger ﷺ stood on Mount Ṣafā and said, “*O Fātimah bint Muhammad! O Ṣafiyah bint ‘Abdul-Muttalib! O Banī Al-Muttalib! I am not able to avail you against Allāh, (so) ask me for whatever you want from my wealth.*” [Sahīh Muslim: 205] Thus, the Muslim begins his mission by first calling his close relatives to the obedience and Pleasure of their Lord.

⁷ Sūrah TāHā (20): 132

⁸ In defining the term ‘Ibādah, Shaykhul-Islām Ibn Taymiyyah رحمه الله stated that it “...is a collective noun for all utterances and actions, internal and external, that Allāh loves and with which He is pleased.” The Shaykh رحمه الله also said that “*al-’Ibādah* is obedience to Allāh by implementing that which He has commanded on the tongues of the Messengers.” These two definitions illustrate the Shaykh’s deep understanding of the two testimonies (There is no God worthy of worship except Allāh and Muhammad is the Messenger of Allāh).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوَا أَنْفُسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ﴾

O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones.⁹

“*Protect yourselves and your families*”, the ‘Ulamā’ said (this means) “teach them *Taqwā*, teach them acts of ‘Ibādah and the likes. All of this is included in Allāh’s statement ﴿

*O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones.*¹⁰

Equally important in this regard is *Tarbiyyah* during the early ages so that it would be a means of firmness when one grows up and even for when he (the child) becomes middle-aged. For this reason, the Prophet ﷺ said,

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرٍ

“*Command your children to pray when they become seven years old, and beat them for it when they reach ten years old.*”¹¹

The *Fuqahā’* say, “and likewise is the case regarding fasting, so they be accustomed to it. (Thus) this is practice for him (i.e.

⁹ *Sūrah Tahrīm* (66):6

¹⁰ *Sūrah Tahrīm* (66):6

¹¹ *Sunan Abī Dāwud* (495), and authenticated by al-Albānī

one's child) in 'Ibādah so that he remains persistent in obedience (to Allāh), and the abandonment of disobedience (to Him), when he reaches the age of maturity.¹²

Thus if a child is commanded to pray during his young age, and he falls short in it and is (subsequently) beaten or punished (for it), until he comes of age, he will become accustomed to 'Ibādah. Even the *Salaf*, i.e. the *Sahābah* رضي الله عنهم use to accustom their children to fasting *Ashūrā*,¹³ so that when they get older it would motivate them complete the fast of *Ramadhān*.

Such is the case regarding the other acts of 'Ibādah. If you accustom a child, from his early years (of life), to acts of 'Ibādah, by the permission of Allāh ﷺ, when he grows up he will be accustomed to obedience (to Allāh). Likewise, the *Salaf* said that it is obligatory upon the Muslim to teach his family, from among (those of) his close relatives, his maid-servants, and slaves, that which is obligatory upon them.¹⁴

¹² Children are born upon the *Fitrah* of *Tawhīd*, as the Prophet ﷺ said, “*Every child is born upon the Fitrah, it is his parents that make him a Jew, a Christian, or a Zorastrian.*” [Ṣaḥīḥ al-Bukhārī: 1385] Hence, it is primarily the responsibility of the parents to instil within their children the correct Islamic beliefs, to shape their character and mode of conduct according to the Prophetic guidance, to facilitate obedience to Allāh ﷺ, and to prepare them for their future role in the Islamic movement. Remember, the Messenger ﷺ said, “*...a man is a shepherd of his family and will be questioned about them. A woman is shepherd of her husband's home and children, and she will be asked about them.*” [Ṣaḥīḥ Al-Bukhārī: 2554, and Ṣaḥīḥ Muslim: 1829]

¹³ The 10th day of the Islamic sacred month of Muharram is known as the day of *Ashūrā*. When the Prophet ﷺ arrived in Madīnah he found that the Jews residing there would fast on that day. Upon asking them the reason for their fasting this day, they informed him that it was the day that Allāh ﷺ saved Banī Isrā’īl from Fir’awn thus they fasted in order to commemorate that day and give thanks to Allāh ﷺ. The Messenger of Allāh ﷺ said to the *Sahābah* رضي الله عنهم, “*You have more right to Mūsā then them, so (observe the) fast (on this day).*” [Ṣaḥīḥ Al-Bukhārī: 4680]

¹⁴ Indeed, “*Each of you is a Shepherd and will be questioned about his flock.*” [Ṣaḥīḥ Al-Bukhārī: 2554, and Ṣaḥīḥ Muslim: 1829]

The meaning of this, and Allāh knows best, (is that) this is compulsory upon the Muslim to teach his children, his wives, his family, and those who are closest to him. Moreover, if he has maid-servants and slaves, then he must teach them. He must teach them the *Fiqh* of Allāh's *Dīn* ﷺ, just as the Prophet ﷺ said,

مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفْقِهُ فِي الدِّينِ

“Whoever Allāh intends good for, He gives him the *Fiqh* of *Dīn*.”¹⁵

So, the *Zakāh*¹⁶ in relation to this *Fiqh* is to let the people understand and to teach them, i.e. to teach them that which you have learnt and instruct them in Allāh's *Dīn* ﷺ. And it is by doing this, with the permission of Allāh ﷺ, one will be imitating the Prophets¹⁷ – i.e. those who were like this, such as Ismā'īl ﷺ, when Allāh ﷺ said,

¹⁵ *Sahīh Muslim* (1037)

¹⁶ The term ‘*Zakāh*’ is derived from a word the root meaning of which means to purify. Thus when one pays the *Zakāh* due on his wealth, he purifies that which remains thereof. The Shaykh used this term here to refer to the act of performing charity with knowledge, and the same principle applies: one purifies himself by acting upon and conveying the knowledge with which he has been blessed. Failure to do so is to soil oneself with sin and earn the Wrath of Allāh Who says, *﴿Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth, which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.﴾* [Sūrah Al-Baqarah (2):159-160] Abū Hurayrah ﷺ said that, “If it had not been for an Ayah in the Book of Allāh, I would not have narrated anything to anyone: *﴿Verily, those who conceal the clear proofs, evidences and the guidance, which we have sent down.﴾* [Tafsīr Ibn Kathīr]

¹⁷ Indeed Allāh ﷺ said about the Prophets, *﴿They are those whom Allāh had guided. So follow their guidance.﴾* [Sūrah Al-An'ām (6):90] Therefore, imitating the Prophets is a divine instruction that none is permitted to turn away from.

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ﴾

And he would enjoin on his family and his people the Salāh and the Zakāh.¹⁸

And just as Allāh ﷺ commanded His Prophet ﷺ saying to him,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا﴾

And enjoin Salāh on your family, and be patient in offering them. We ask not of you a provision.¹⁹

And (there are) other (examples) besides that. The Prophets were anxious of the guidance of the nations, hence how much more so (they were) in regards to their families and those closest to them from among the people?

The same applies to us, i.e. us believers. We must imitate them, thus we should call our families to the obedience of Allāh ﷺ and to the abandonment of disobedience (to him). And if they fall into something (i.e. sins or mistakes) then we must advise them, i.e. those from among (our) fathers, children, wives, or brothers (and sisters), uncles and aunties, as well as other close relatives. Thereafter, one advises those who are not members of one's household.²⁰

It is in this manner that societies are formed. First, it starts with the family, a righteous family, and then it becomes a society, a

¹⁸ *Sūrah Maryam* (19):55

¹⁹ *Sūrah TāHā* (20):132

²⁰ It was narrated by Tamīm Ad-Dārī ﴿،﴾ that the Prophet ﷺ said, “*The Dīn is Nasīḥah.*” The *Sahābah* asked, “To whom?” He replied, “*To Allāh, His Book, His Messenger, the leaders of the Muslims, and the general Muslim (public).*” [Ṣaḥīḥ Muslim: 55a]

righteous society.²¹ This does not mean that one calls people to the *Salāh* while not reforming himself. He must reform himself first, he enjoins good on himself and forbids himself from evil, and then he enjoins the good upon the people and forbids them from evil.²²

²¹ The characteristic of that elevates the Muslim *Ummah* above the rest of the nations is that it is a community that strives to achieve both individual and societal reform, and it is for this reason that Allāh ﷺ says, **﴿You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh.﴾** [Sūrah Ālī Imrān (3):110]

²² One should not be deceived into believing that one is exempt from enjoining the good and forbidding the evil due to falling into sin, or not practising that which he enjoins upon others. On the contrary, the Muslim has two obligations: to enjoin good and forbid evil upon himself, and to do the same for others. Failure to fulfil one duty does not nullify the obligation to perform the other. Allāh's statement, **﴿Do you enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture? Have you then no sense?﴾** [Sūrah Al-Baqarah (2):44] is a condemnation of failing to practise what one preaches to others and is not a nullification of one's duty to call others to righteousness. *Imām Ibn Kathīr* رحمه اللہ elaborated on this point, saying, “We should state that Allāh is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu'ayb ﷺ said, **﴿I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent﴾.** [Sūrah Hūd (11):88] Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the *Salaf* (predecessors) and the *Khalaaf* (later generations).” [Tafsīr Ibn Kathīr]

So we ask Allāh Al-‘Adhīm, the Lord of the tremendous Throne to grant us success in (adhering to) His obedience, and that He grants us success to reform our families and our societies. Verily, He possesses all power over that and the ability to answer (our prayers), and our final prayer is “all praise belongs to Allāh, the Lord of all that exists.”